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means of material organs ; but mind is the conscious phenomena alone—unconscious mind is nonsense. The unconscious element is not mind at all, but body. And then again, a stopper is put to all further inquiry in regard to spontaneous generation, by such interesting experiments as those made by the late Mr. Crosse, so that upon the whole I fear we cannot look upon Mr. Dunn as the star that is to guide our way through the obscure, intricate, and difficult phenomena in the grand field of investigation before us, requiring above all things the clearing of the mind from its besetting “idols”—theological superstitions and metaphysical theories—renouncing, once and for all, all assumption and vague speculation for the pure and dry light of the understanding, unobstructed by prejudice or notions of self-interest. No doubt the quality of life has a special character and chemical value, but life is a purely physical quality for all that, as much so as motion or magnetism. Man is simply a living, digesting, breathing, feeling, thinking substance, and having the power and attribute of muscular action ; and to abstract any one of those qualities or powers and turn them into fanciful entities is equally unphilosophical and foolish, and must be highly prejudicial to the advancement of science.

It would appear to be the general belief of physiologists that we know no more of the mind in its relation to matter than we did 2,000 years ago. Then physiologists ought to be ashamed, and not talk quite so loud ; but if it be so, then I am right, and Bacon was right, in saying that what the greatest minds have failed to discover by all the means in their power can only be discovered by other means and instruments not yet adopted or thought of. Is not this conclusive against idealism ? Three persons look at St. Paul's ; each has a similar impression ; but the St. Paul's, we are told, is the perception itself, hence there must be three different St. Paul's, and yet all agree that there is only one, which existed before they were born, and will exist after they are dead. Yet Hume said that idealism does not admit of a reply—he ought to have said that idealism as per Berkeley was nonsense, but logically reduced to absolute scepticism, admits of no reply.

As to the origin of things, the world, the Indians said, was on the back of an elephant, the elephant on the back of a tortoise, the tortoise resting upon a rainbow, and so on ; as if the cause was not in nature itself, and in the very nature and fundamental law of the physical substance “whose subtilty,” as Bacon says, “is far beyond that of sense or of the understanding.”

HENRY GEORGE ATKINSON.

THE NEW GENTILE REVELATION.*

To the Editor of the Anthropological Review.

SIR,—Most of your readers have doubtless been surprised at not receiving the *Review*, as usual, in July ; and on receiving it, have per-

* This letter was sent for insertion in the January Number, but was postponed for want of space.—ED. REVIEW.

haps been further astonished at finding the July and October numbers under one cover. But, on reading the first article of the double number, the feeling of surprise will at once be dispelled, for it will be seen that that article contains nothing less than a new revelation, and it is, of course, easy to understand that the throes of parturition have been such as to delay the *Review* for two months, and the consequent exhaustion such as to demand a cessation from further labour till January.

We have, it appears, all been going astray, owing to the lamentable absence of men of science, who should, at the same time (p. 260), be logicians and metaphysicians. But this is all changed now, for we have at last got a man of science, who, we may reasonably suppose, combines in his own person every other qualification and is able and willing to point out to us the direction in which we are, or ought to be, progressing. The first announcement, with which he favours us, is, that there really is a God (p. 258). Now, this fact, though not altogether new, is yet so frequently lost sight of in the present day that he may well take it as the basis of his further revelations, and we ought to be much obliged to him for recalling it to our minds. We are next given to understand (p. 261), that though there have been many inspired revelations, both to Jews and Gentiles, yet, none of them can justly be considered as final, and that the Gentile revelations (meaning probably those of Mahomet and Joe Smith), are very much of the same sort, and entitled to pretty nearly the same respect as the Semitic; and that neglect of any future revelation may lead to our becoming, like the Jews, wrecks and "stranded waifs on the sands of time."

With this awful warning before us, let us then endeavour to strip this last "Gentile revelation" of the glowing language of inspiration, in which it is naturally conveyed, and see what it all amounts to. And firstly, we learn (p. 257) that all the planets and their satellites are growing into suns, which, as we are afterwards led to infer (p. 269), will all have satellites of their own; and this might lead us to ask how these ever-increasing solar systems are to be disposed of, and might, to some untaught minds, suggest the idea that comets are suns, which have emigrated for want of room to develop in their own sphere, and are seeking to establish themselves elsewhere. This is pretty well to begin with. But we are next informed, (p. 259) that animals and vegetables are only organs of the earth, "thrown up like the teeth or beard of a human subject," at certain stages of development, and that man represents its nervous system. Our author is well aware, he says, that "(captious) objections" may be readily taken to this, such perhaps, as the difficulty of imagining one's beard digging coals and minerals out of one's great toe, or one's teeth driving a railway tunnel through the bridge of one's nose. And the analogy might perhaps have been more correct, had our author compared men to the queer bed-fellows with which misfortune (especially at seaside lodging-houses) sometimes makes them acquainted. But such comparisons are too odious to be dwelt upon. After the foregoing astounding discoveries we shall hear, with comparative indifference, that we (p. 263), are advancing

to a state of radiance, luminosity, and imponderability, of which, as compared to our present condition, the relation of a butterfly to its grub is but a faint type. It is a comparatively unimportant detail that this radiant flying man is to be covered with hair (p. 267); we might have supposed that this was a step backwards, and that on becoming more bird-like, feathers would be the appropriate garb. But this, with many other minor points, we may well permit to escape unnoticed in the blaze of glory with which our radiant posterity dazzles our eyes.

To those unprogressive old fogies, to whom the idea of broadcloth being superseded by hair or feathers, or of their becoming imponderable and radiant, may chance to be displeasing, it will be some satisfaction to learn (p. 269), that no such changes can reasonably be anticipated, till our earth has served its apprenticeship to the sun, and set up business for itself, though the appearance of higher types leading up to the grand hairy radiant consummation may be almost immediately expected.

As anthropologists, we have all been taught to receive nothing that cannot be proved; and were it not that want of faith may cause us to become "stranded waifs on the sands of time," we might be tempted to ask for some tangible proof, were it even but as a straw, to show which way the tide is setting, that the earth is really growing into a sun, or that men, animals, and vegetables are its organs, or that the former have the slightest tendency whatever to change into radiant, hairy, and imponderable beings.

After all, this new revelation is, in its leading features, so very like the old, that if it appeared anywhere but in a scientific journal, we might be inclined to look upon it as a parody. The new revelation tells us that our earth shall become a sun, and that its inhabitants shall become radiant and spiritual; and the old ones tell us of a city which shall need no sun, but shall be lighted by the glory of God, and the bodies of whose inhabitants shall be even as His glorious body; but while the new revelation has no word of comfort for the dead past, and little even for the living present, but gazes forward into the dim and unknown future, the old ones have in all ages held out a hope to all men—the dead, the living, and the yet unborn—that they, too, should share, and share for ever, in the coming glory. There is, moreover, one other difference which is, perhaps, of greater importance than at first sight appears; for, while our author seems to expect that the new order of things will be developed gradually and without disturbance from the present, the older revelations speak of such things to come beforehand as an increase of knowledge and of scoffers, of wars and rumours of war, of terrible catastrophes and fearful occurrences in the heavens and the earth, of society unhinged, evil universally triumphant until finally and suddenly overthrown, times of trouble such as never have been and shall never be again, and of new and false revelations which, if possible, should deceive the very elect, and against which latter it behoves the author, who seems to be on the look out for a new revelation (p. 261), to be especially on his guard.

Notwithstanding all that has been said, however, the subject, as our author justly observes, is far from exhausted, and I therefore remain, looking eagerly for a second instalment of this new "Gentile revelation,"

Yours very truly,

A. L. LEWIS.

Anthropological News.

ANTHROPOLOGISTS AND MISSIONARIES.—Some little excitement and no small amount of indignation have been raised amongst the Anthropologists of Manchester by an attack recently made upon them, and especially against the head centre in London, by the Rev. W. Davenport Kelly. The following extracts from a letter published in the *Manchester Examiner* of March 6th, will suffice to show the amount of misrepresentation to which Anthropologists are subject, even in an enlightened city like Manchester.

Sir,—At a recent meeting of the Church Missionary Society, in this city, at which several of your readers were present, a very unjust and uncalled for attack was made by one of the speakers upon the Anthropological Society, the members of which were denounced in wholesale terms as infidels and heretics. Ritualists, Roman Catholics, High Churchmen, Broad Churchmen, and all other such unclean cattle, in fact all who presumed to differ in opinion from the speaker, who, taking advantage of Lent, framed a very comprehensive and severe commination—were also unceremoniously condemned. The speaker in question was not, it is satisfactory to state, a Manchester man, but an Hibernian clergyman from Ashton-under-Lyne, who in a singularly discursive oration, at an avowedly religious meeting, where the most sacred subjects were submitted for discussion, excited peals of laughter from his audience by his ribaldry, and who might not inappropriately have wound up the proceedings with an Irish comic song. A list of the members of the Anthropological Society, several of whom belong to Manchester, and many of whom, like myself, are subscribers to missionary societies, will at once show the unfairness of the remarks alluded to. Perhaps I may be allowed to point out three classes of persons who have done far more than we unhappy Anthropologists can be accused of doing to unsettle men's minds respecting the truth of religion, and directly to promote infidelity:—1. Those who, like the comic clergymen from Ashton, take every opportunity to force Scripture and science into collision, so as to persuade weak minds that the two are entirely at variance, a doctrine which the Anthropological Society has done much to refute, and whose object it is to show that, if fairly and comprehensively examined, the two are not only entirely reconcilable, but confirm each other. 2. Those who, as in the case of the facetious individual alluded to, while professing Christianity, by their uncharitable and unchristian conduct and their indulgence in calumny and misrepresentation, cause their practice diametrically to contradict their profession, and lead people to doubt the sincerity of their belief. 3. Those who, in common with the comic clergyman in question, bring religion into ridicule, and lower it in the eyes of the people by introducing indecorous jokes and coarse buffoonery upon the most solemn occasions. I can assure you that whenever questions bearing on sacred subjects have been brought before the Anthropological Society, they have invariably been treated with becoming respect and reverence. I